

Six Lessons on The SILENCE

By

JAMES E. DODDS

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(FOURTH EDITION)

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CHURCH Of The TRUTH
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THE AWAKENING

Come unto my Soul, O thou Almighty One,
Kindle herein Thy spark of Love
That I may always live and be
In constant companionship with Thee.

Let me express Thee here below
In a masterful way, that my brothers shall know
That there is, ever was, and ever shall be
A power within to lift us up to Master-men,
Away from toil and pain and sin.

Let this be so
That others may know
This higher, brighter road to go,
Which leads to Joy, Tranquillity,
And Life Celestial with Thee.

JAMES E. DODDS



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FOREWORD

This teaching is a distinctive teaching of **Mastery**, founded by W. Frederic Keeler, with whom I have had the pleasure of studying for a number of years, and to whom I am deeply grateful for many advantages this opportunity has afforded me.

My sole object in entering this field of endeavor is to carry forth, as best I may, the many wonderful Truths set forth in these teachings. Thus entering **The Master's Ministry**, I trust it will please God to prosper me in my humble endeavor to hasten the time when all men shall realize the Oneness of all Life, and enjoy the **Kingdom of Heaven** here and now.

The teaching contained in these lessons is not the teaching of the so-called New Thought School. In fact, it differs considerably in three distinct principles. (1) I do not teach affirmation in the sense it is generally used in the New Thought Schools. There it is often used as a dominating means, whereby an issue is forced into expression. This always results in a considerable amount of stress, strain and tautness; a tenseness producing a somewhat destructive condition rather than the free easiness necessary to the free expression of Spirit. (2) Denials are another form of dominance by which one wishes forcefully to dispose of some undesirable condition. "I say unto you resist not evil."—Jesus This effort invariably results in mental stress and soon develops

into antagonism, which in itself produces an undesirable condition. Furthermore, it is the thing to which you give attention that you bring to yourself. Denying an undesirable condition is giving it attention. Consequently, you are giving it place, life, vitality and making it more real; bringing it closer to yourself, rather than disposing of it.

(3) Visualization, while it has its value on its plane, does not belong to spiritual healing. It is a form of phenomena and belongs to the second level of mind, the subconscious, while in spiritual healing, you function on the third level of mind, the **Master Consciousness**. Here you have nothing to do with phenomena, for the spiritual level of mind is freed from all that suggests the material. This is the level of mind Jesus (the greatest of metaphysicians) worked in when He was teaching and healing, "attending to His Father's business." Let us endeavor to follow in His footsteps, and we shall be blessed accordingly.

The attitude of a true student is to contact a subject for the purpose of studying it, eventually becoming thoroughly acquainted with it, and in this way determining its value. This I ask of you: Study these lessons with an open mind and you will find a very practical teaching. If followed with the proper spirit, definite results will be your reward.

Trusting that you, dear fellow traveler on the Pathway of Life, may be able to see the gleam of Light herein contained, and have the purpose to follow it, I remain,

Yours in fellow service,

JAMES E. DODDS.

THE SCHOOL OF THE INDWELLING MASTER presents a teaching of the Higher Life, Higher Thought and the Victorious Faith: in a word, **Mastery** on all the planes of life.

The teaching of **The Master's Ministry**.

Mastery—That form of Intelligence which serves both God and Man.

The Power of Thought—Thought as a dynamic or health force.

Thought in its fourth or life dimension.

The Christianity of Christ Time—In which there is room for all.

Modern Metaphysics—Based upon doctrines of non-dominance, non-interference and non-sectarianism.

Ever Present Guidance—The one best way in any need or given instance. It is always before the mind of tranquil faith, “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened.”

The Law of Life—In its minimum effect, justice; in its fuller effect, Love and Abundance.

I hold that:

Love alone teaches.

The masterful way is the easiest way.

Simplicity is power.

Man attracts his own, whether by Love and Acceptance, or by toil and labor. Choice lies with him.

Peace is unto you who accept. The greatest work is accomplished by (1) Silent Thought, (2) In the Presence of God, (3) When one endeavors to do unto others whatsoever he would have men do unto him; while (4) Knowing and believing that thinking is life and that thought is power.

The Master has come. He is here Indwelling in each. Those know who will to know.

I teach that:

You can help others only by their consent.

Peace is life. To take another's peace is to take his life.

God saves. Man serves.

The movement of Life is ever onward.

Life is teachable. Health, success and happiness are teachable.

All true work is accomplished by the Indwelling Master.

It is man's province to choose, accept, realize and joyfully serve.

There is one God, and that God is Good.

MIND DEFINED

WHAT is mind? Some authorities claim mind to be "The faculty or power whereby thinking creatures feel, think, perceive, desire and will." But when you come to analyze mind you find it even more far-reaching than this. Science tells us that there is only one substance in the universe, and that that substance is intelligent energy. Mind then must be in all, through all, over all and under all. Everything must be interpenetrated by this force. Everything must necessarily be directly related to mind. All things, then, must have intelligence. Intelligence is life. Therefore, everything must be alive and intelligent. All things, then, blend into one harmonious whole. However, this force has many forms of expression: each thing, each person is an individual expression of the One substance.

The individualized expression called Man, has many parts. There are seven parts of being: (1) Divine, (2) Spirit, (3) Ego, (4) Soul, (5) Magnetic element, (6) Physical body. Each of these parts of being is essential to a human being. The union of these six constitute the seventh, Mind. To the degree each part is developed and harmoniously related with the other parts do we have a well organized or powerful mind.

The correct definition, then, is: **Mind is a condition, resulting from these harmoniously united, essential parts of being.** This condition, mind, may be colored by one's attitude and made an agent for either destruction or construction. You have free choice in this matter, only you will have to take the life results as a product of your own will.

THE THREE LEVELS OF MIND

IN Psychology this Mind is again divided into three levels, namely: (1) The Common Conscious; (2) The Subconscious; (3) The Master Mind, or Master Conscious. Each of these levels is quite distinct. Each has its own faculties. Each has its special functions and powers. Each has its own offices to perform. Different authors give different names to these parts. It is necessary for the student of the newer psychology to learn these names and to know that these different names mean one and the same thing, for such knowledge will make the already large and confusing literature on this subject a single open book to him. These levels have been numbered. The numbers have no reference to their importance, but the numbers of the levels are in the order in which the average person becomes conscious of their importance.

The first level of Mind is the ordinary consciousness which we use day by day. It is that part of the mind of which we are cognizant, with which we commonly think, which we use and which we are conscious of using in ordinary states. Various names by which it is known and which mean one and the same thing are:—the common consciousness, the conscious mind, the objective mind, the ordinary mind, the waking mind, the mind of awareness.

The second level of Mind is that part of the mind which continues active during sleep. It is that mind

which lies just barely below the ordinary consciousness. It operates in dreams. It brings us impulses. It reaches onward down into our being. Generally one is not familiar with it, but nevertheless everyone knows that there is such a mental activity. This second mind level is called the subconscious mind, the subjective mind, the psychic mind, the habit mind, the functional mind, the suggestional mind, the involuntary mind. These names are all very truly descriptive and refer to this one thing, the one mind division which lies just beneath ordinary consciousness.

The third level of Mind—This part of mind is of the real Self. It lies closest to true being. It is really the Divine Self linked with the lesser self. It is that mental level upon which the human being senses freedom from all limitations, but is fully cognizant of full manhood and womanhood. It makes self known both in simple and exalted forms. Its especial study is called higher psychology. Other names by which the third level is known are the Subliminal Consciousness, the Subliminal Mind, the Superman, the Master Mind or the Master Consciousness, the Higher Self. The terms, the Knower, the Healer, the Seer, speak of it, as also do the terms, Impersonal Christ and the Indwelling Master. Any terms indicating this level of Mind are almost always capitalized. Terms of this kind will be found in all the Hebrew, Arabic, Hindu and Chinese writings, in fact, through all the old literatures, but the terms always have one varying characteristic. They always refer to that part of man which is at once something of the human

and of the Divine nature and both harmonized. It is in this level of Mind we find the Silence.

The student should fix, as far as possible, these different levels clearly and distinctly in his conception.

Mind is a condition-thing. Thinking, or ideation, is its motion, and thoughts are the product of that motion.

I have presented the above so that you will realize more clearly what I mean by Mind, and you will be able to follow the lessons with a greater interest and understanding.

There is one Infinite Mind plus its Infinite manifestations.

Man is an expression of this Infinite Mind, and being of it, is it.

There is one Music.

We know that there are many kinds and forms,
Yet all are of the one music.

It is the same with Mind.

Many levels, many degrees of clearness,
Many different interpretations or manifestations.
Yet there is but the one Mind.

LESSON NUMBER ONE

WHAT THE SILENCE IS

IN order to do silent work it is necessary to have an outline or general idea of just what is meant by The Silence. What is it? Many have been led to believe that The Silence can be appealed to; that help can be had from The Silence! And fully as many have been sadly disappointed in finding that their desires have not been realized, that their prayers have not been answered. In consequence of not having accomplished satisfactory results, they have arrived at that place where they have said "Metaphysics is a failure; nothing can be done with it that is worth while; those who are using it are simply chasing bubbles, in reality accomplishing nothing more than the dissipation of their forces, and laboring under clouds of delusion and deceit." But this is not true.

The Silence is indeed very real to those who have been able to find it; to those who have been able, in consciousness, to still the inward strife, and in so doing find themselves resting in peace, in harmony, with their feet firmly placed upon the solid rock of understanding. Here, in this place, each one is able to have conscious contact with the spiritual side of life.

In reality, The Silence is a place. It is not something to which you can appeal. It can be best com-

prehended if you consider it to be a temple—the temple of the Most High, wherein you find God. The temple of itself is not God, but God dwells in this temple.

The Silence is a state of mind wherein you find that which is eternally new, that which is eternally fresh, fragrant and life giving. If you were to compare it with soil you would call it “Virgin Soil.” Or comparing it to water it is like a fresh, clear pool wherein you see everything.

This state of mind, which is clear, even and clean, is The Silence. But as Buddha says, “Ask not from The Silence, for it cannot speak.” Do not expect The Silence to answer you. It cannot. It is dumb.

The current impression of the word “work” implies either physical or mental action. Now, “Silent Work” implies nothing undesirable, nor is it toil or labor. Instead, it means service through loving contact. This service being unselfish, freely given, brings real joy.

You may enter the Temple of Silence and there do your work. You do your work in The Silence. It is not The Silence that does the work.

All true work is done in The Silence. In this temple you meet the Healer—the real Healer in you. You also meet your patient. You talk to the Healer and you talk to your patient in the Silence, not to The Silence.

In order to know The Silence, or rather, in order to know when you are in the temple, it is necessary for you to be very alert to your surroundings and be able to feel your way consciously as you proceed.

After entering, know by your feeling, by your state of consciousness, that you are really in The Silence and not in some other lower level of mind. The state of mind necessary to bring about this state of consciousness is very sweet—a stillness wherein you find perception very clear, very alert to the higher things of life.

On this plane of consciousness, the Silent Plane, you cannot think about or associate with anything undesirable. There you can think only in terms of love, in terms of adoration and service. There can be no thought of dominance, no thought of antagonism, no thought of self-aggrandizement. If these latter three enter into your consciousness, they signify that you are not in The Silence.

You will have no psychic experience in The Silence. You will not see visions there. You will not hear voices. You will not feel the touch of any individual. Visualizing and picturing belong to the subconscious mind, a lower level of mind. In The Silence you will have a very clean-cut, sweet, uplifting, spiritual consciousness. Added to this will be a joy, a very definite, satisfying joy. One who has really felt this contact, who has had this spiritual kiss, will always seek and welcome it again. You will never be satisfied with anything other than it, since it is the fundamental state of mind. The Silence is indeed very real to those who have found it; they alone can understand and appreciate it.

It is necessary for the individual to make a definite effort to seek this higher level of mind in order to have the slightest appreciation of The Silence. No

one can do it for you. You must do it yourself. You can accomplish it as well as anyone. You are an expression of the Divine, and carry within your bosom that spark which gives you eternal life. Acquaint yourself with this, therefore, and endeavor to have conscious communion. Unquestionably, you will realize this in The Silence.

Whatever work you do in this place will be done well, very, very well, because of the high nature of the place. This is the place of the Immaculate Conception, where you receive the new; where you acquire a state of mind that is virgin, and into it will come Truth. Into it will come the Light that will not only illuminate your life, but through you the lives of all whom you contact.

QUESTIONS AND ANSWERS FOR LESSON NUMBER ONE

Q. What is The Silence?

A. The Silence is the fundamental state of Mind; the one best state. Of all the states of Mind The Silence is the most powerful.

Q. To what level of Mind does The Silence belong?

A. The third level of Mind; the Master Consciousness.

Q. To what would you compare this still place called The Silence?

A. A pool of clear water wherein you see all; a rapidly revolving wheel wherein the spokes seem to vanish because of the rapidity of motion.

Q. What is the motion of The Silence?

A. Compared to outer world things, stillness.

Q. What is always present in The Silence?

A. The Master.

Q. Should one talk to The Silence and expect an answer from The Silence?

A. No. The Silence of itself cannot speak.

Q. Does one ever find anything unpleasant in The Silence?

A. No. Here all is harmony.

Q. Is The Silence, strictly speaking, conscious?

A. No.

Q. Is there any kind of consciousness in The Silence?

A. Yes. The consciousness of the Master and in fact, everything you choose to contact has a consciousness, and you can become aware of it in The Silence.

Q. Is The Silence a psychic state?

A. No. You do not find phenomena in The Silence, or in the Master Consciousness. All phenomena belongs to mortal mind.

Q. What is mortal or carnal mind?

A. Mortal or carnal mind consists of the untrue of the common conscious and the subconscious levels of mind. These are the two levels that have to do with form and dimension.

CONCENTRATION

Concentration is the ability pointedly and harmoniously to focus your attention upon the object of your choice.

LESSON NUMBER TWO

CONCENTRATION

NOTHING so engrosses the attention as the free expression of a definite purpose."—Universal Law, by Walter Scott Hall.

There are three parts or levels of mind commonly mentioned in psychology. (1) The common consciousness; (2) the subconsciousness, and (3) the Master Consciousness. The latter two are well organized. They are concentrated. In a sense, organization is concentration. If the mind is well organized, one is able to handle it masterfully. However, the one part of the mind that is not concentrated is the common conscious mind—that part of mind which has to do with the ordinary things of life. This mind is often in a state of confusion, wherein one is unable to apply himself pointedly to any definite object for a given time. Pointedness can be accomplished provided one will comply with the law of concentration. It is very simple to apply when one has become thoroughly acquainted with it.

All that I ask of my reader is to give this method a fair trial. Then I know he will agree with me that concentration is, after all, very simple.

Research informs us that about two hundred ideas pass through the average, developed mind during a minute. Very well, what would be the result, providing you could hold by attraction, not by force, one thought for half a minute? Do you not see this would be a thought with power behind it? The value of concentration is to make our thoughts powerful agents for good, rather than weak, impotent, unpurposeful thoughts. The fewer thoughts that pass through the mind in a given time, the more powerful will these thoughts be.

There has been a great deal written about concentration, but very little on the method, or how to bring about this state of mind. Everyone should be able to bring about this state at will and to do so harmoniously, without stress, strain or physical labor.

The greatest stumbling block to those who study concentration is that they allow themselves to become physically tense, taut, extremely positive. Consequently, the channel through which this force flows is choked, and nervousness and discouragement are the result—the very opposite of the condition desired. Avoid effort. Effort indicates misunderstanding. Concentration becomes false and dangerous when effort is employed. True concentration is the absence of effort and succeeds where effort fails.

The word concentration itself suggests drawing together—gathering up, focusing. This often tends,

though it need not, to cause stress, labor, tenseness. So for the purpose of acquiring a state of easiness, let us use consecration. This suggests giving up, letting go, freedom, easiness. Remember, it is the thing which you do easily that you do well. Simplicity is power, and I want you to acquire this easiness of manner.

Give yourself up to this idea, "To be at ease is to be powerful," quietly and sweetly slowing down the action of your mind. No, you cannot stop your mind. The action of mind means life to you, so do not try to stop it, or to make your mind a blank, because it is impossible to do so and continue to exist.

Quoting from "First Steps in Concentration," by W. Frederic Keeler:

"Things Not To Do When Attempting To Concentrate Mentally:

"Do not try to hold your mind.

"Do not force your mind.

"Do not try to hold your thoughts, or to hold a thought.

"Do not resent any thought that may come.

"Do not resist thoughts when they crowd in."

This points out the fact that we are not to use dominance while dealing with the mind if we wish to accomplish results.

The great secret lies in letting the mind have its freedom, letting thoughts come and go, and choosing some one thought and giving it attention, contacting it with love—winning it rather than trying to force it to stay with you, or hating it to make it leave.

Let us proceed according to this principle.

In order to concentrate, it is necessary to have something on which to concentrate. So that we may make definite progress, since our object is The Silence, let us take the first step, "Peace," as the principle upon which to concentrate.

The next move is to assume a natural physical posture (one that is natural to you). The best position for a student is a sitting position. This gives the requirement, ease. However, many are faced with the problem of being unable to relax and to be at ease. If you have this difficulty it is well to take this up right here and to solve it before going further. By so doing, you will make the most rapid progress. This method is very simple. (It is well to remember that simplicity is power.)

When you sit down and find your body tense, it is a sign that you are mentally tense also. However, we are working with the physical just now. Your body is tense. Very well, sit up straight in your chair, place your feet flat upon the floor, your hands on your lap, palms up; then mentally choose "Peace." You have called for "Peace." You have associated yourself with Peace, now rest; let go. By doing so, you are offering a receptive attitude toward the object of your choice—Peace. Therefore, you are in a position to receive this condition, "Peace."

The next move is to examine yourself to see if you feel a little easier. If so, go over this again, and each time you will find you are becoming more at ease with yourself. You are making headway. Very good. Now get up and do something else. This change will rest your mind. Then turn to it again. This time you

will be fresher and more open, and your state will be a better and deeper one. However, if you are not able to make this headway and find your body remaining tense, mentally associate yourself with your extremities, your hands and feet. Go a little farther. Think of each finger in turn, and at the same time, open and close that finger. In this way, you will relax it. Then go over your toes in the same way. Then take your right leg. Do the same thing to it. Then your left leg. Do the same with your arms. Then your shoulders and your back.

Finally, you take the whole body into your consciousness and discover that you are relaxed and at ease with yourself. Furthermore, your mind will be relaxed and at ease, and you will have a very good foundation on which to build. A relaxed body indicates a concentrated mind.

Now lovingly choose "Peace." When this is done you are quite sure to find an inflow of ideas that seem to take possession of your mind and shut out the object of your choice—Peace. This is just what should happen if you are a beginner (and most of us are). Now let us see what has happened. Why should this flood of ideas come at such a time? Why should it not come? Have you not asked for mental power? Well, here it is—more than you can handle. The river has overflowed its banks and all this power is going to waste.

Your next step is to get control of this power. (It is the thing you give attention to which you bring to yourself.) You choose to handle this whirling wheel of mind so that you may be able to contact

peace. Do not resist this evidence of power, but merely be an onlooker. Let the ideas come and go. Presently, you will find Peace as a real state and condition, at hand. Now is your chance. Give this idea special attention; touch it with an attitude of love, and it will stay with you a short time without any extra effort on your part. Why? Because out of all the ideas that are flowing through your mind, this is the only one to which you are giving definite attention. Then let it go. Give it freedom. Ideas want freedom just the same as human beings.

To the degree that you have been able to relate with Peace in love, just to this degree have you won Peace to yourself, and it will be on hand to serve you. As this mind-wheel turns, you will find that all the other ideas fade away, purely from lack of attention, and your chosen idea (Peace) will be with you and will stay with you of its own free will. Why? Because you have offered love to it, and even ideas respond to love and remain where it is. (Thoughts are living, vibrant things.) Winning your way is the powerful way. What you win, you hold.

Do not allow yourself to remain at this task long at a time or you will spoil all the good work you have accomplished by making labor of it. The moment you feel you are becoming tired know that you are trying to force your mind, rather than letting it serve you.

Read over the "Things Not to Do." In order to do good work it is necessary to remain in a relaxed state of mind. By doing this, you keep the channel open, and you have access to unlimited mind-power.

This is a working outline. If this method is applied conscientiously you will soon master concentration, and you will be able to study further the Higher Science of Silent Work.

QUESTIONS AND ANSWERS FOR LESSON NUMBER TWO

Q. What is Concentration?

A. Concentration is the ability pointedly and harmoniously to focus your attention on the object of your choice.

Q. Name the parts of Mind that are in themselves concentrated.

A. The subconsciousness and Master Consciousness.

Q. Is it possible to stop the Mind?

A. No. Thinking is Life; therefore, mind action is necessary for one to exist.

Q. What is the process carried on while in the act of concentrating?

A. Slowing down the action of the Mind, thus becoming better acquainted with your thoughts, which enables you to study them.

Q. What is the one word which, if used, will make concentrating easy and pleasing?

A. Consecration.

Q. How is the value of a thought increased?

A. By giving it loving freedom.

Q. How is thinking made more powerful?

- A. By reducing the number of thoughts that pass through the mind in a given time.
- Q. What is the Law of Attraction?
- A. Loving attention in freedom.
- Q. In concentrating, what is the mental state necessary to produce and to feel?
- A. Peace.
- Q. The physical condition?
- A. Relaxation.
- Q. Should one try to hold a thought by force or dominance?
- A. No.
- Q. Should one try to hold his mind?
- A. No. Give the mind its freedom.
- Q. Should one resist thoughts as they crowd in?
- A. No.
- Q. What is your first mental act in concentrating?
- A. "I choose to concentrate."
-

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world's control.
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off, and leaves us God alone."

—WHITTIER

INTRODUCTION

THREE are many states of mind. This fact being fundamental, there must be one state of mind which is the most effective and powerful. This is The Silence, known in psychology as the third level of mind; in higher psychology, the Master Consciousness. This is the abode of your higher Self, of the Knower, the Healer, the Seer; known also as the Realm of Peace, Tranquillity, Repose and Masterfulness. There you stand, lord of all you survey.

The cultivation of this state of mind is necessary in order to do silent work, healing and teaching. This is the plane of consciousness in which Jesus worked when He performed His many wonderful works of healing and other so-called miracles, which in reality were not miracles, but the result of adjustment to a spiritual law.

This will work equally well for you or me, provided we conform to that law which means to learn how to have conscious communion or contact with the Father. This can be attained by seeking The Silence as a place of worship—that place in Spirit where it is possible to have conscious companionship with the Father, who tells us that if we have faith as a grain of mustard seed, we can remove mountains.

LESSON NUMBER THREE

HOW TO ENTER THE SILENCE

I PRESENT this method in detail so that you will have something definite with which to work. The Silence is founded upon three cardinal principles—Peace, Love and Joy. Peace should be your physical and mental state. Love should be your attitude toward the Great Healer (God), who resides in you and your patient. The result of this conscious contact with God should be Joy—definite, subtle joy. Let us take up these principles or steps in consciousness one at a time.

What is Peace? Is it not a condition of mind, brought about by one being at home with oneself? How are we to acquire this state of peace? I know that this accomplishment is a rare jewel, much sought after by all, and few there are who find it! However, we can acquire this state if we will but face ourselves as we are, not as we would like to be, but as we are. Self-analysis is necessary if we wish to remove the undesirable and acquire the desirable.

In analyzing oneself it is necessary to watch not only the desire which brings about certain definite conditions in the physical or manifested world, but it is also necessary to watch what the result of this physical manifestation will produce upon the mind as a reaction, and just what your inner state is as a

final result of your own first desire. You may now be in a state of hate, fear, or love, in some degree; by determining this result you can tell definitely whether this first attitude is a constructive or a destructive one. And thus you will know whether or not to entertain it again.

Let me elucidate this still further. What is your attitude when you think of fire? Is it fear? If so, you are out of tune with fire. Fire in itself is all right, but when you do not handle it according to its law you get burned. However, this does not condemn fire. To some it suggests warmth, joy, life, freedom. Therefore, it is necessary for you to make a mental adjustment with fire, then you will be able to think of it and not be disturbed in the least.

When you think of music no doubt you are thinking in the same direction as life and music. Consequently no friction exists and you are in tune (harmonious relationship) with music. It is necessary for us to become at home with our thoughts, making them good companions rather than uncongenial ones. By this process of analysis you will progress to a purpose.

The way to learn a language advantageously is to associate with those who speak it fluently, starting to use it at once. You will have to learn the fundamentals, but you will make the greatest headway by using the language. So with this state of mind (Peace), you must associate with the condition of peace in mind. Your first fundamental step is choice. Remember it is the thing you choose to give attention to that you bring to yourself. We start by thinking

"I choose Peace." This, of course, is a positive act of mind. You have asked for Peace. You have sent out the call. You have related with Peace. You have put forth your thought-hands and contacted the principle of Peace.

The next step is the Great Divide, where so many dear souls find the road so difficult that they feel themselves pitifully lacking in ability to go on. Here they tarry, like a lion in a trap, crying out and demanding Freedom and Life, lacking an attitude of love or receptivity. You cannot be eternally positive. You must alternate your states of mind. You have asked for Peace. Offer a receptive attitude toward this object of your choice (Peace). Open the door of your consciousness so that this guest (Peace) may enter. You would not invite your best friend to visit you and, when he arrived, have him find your home locked and you away on a fishing expedition. No, you would be at home and there would be a wonderful atmosphere of welcome, and your guest would immediately feel that atmosphere and be at ease, adding joy and zest to your life. So it is with Peace; open and receive the pearl of great price. Entertain it lovingly. Loving contact is all that is necessary at first. It may go, but it will soon return, and finally you will have it for an abiding guest, a permanent companion.

Luke 12:32: "Fear not, little flock. It is your Father's good pleasure to give you the Kingdom."

WHAT THE KINGDOM OF HEAVEN IS

THE first words Jesus uttered when he commenced to teach were, "Repent, for the Kingdom of Heaven is at hand." (Matt. 4:17.) Again further on He says, "Behold, the Kingdom of Heaven is within you." (Luke 17:21.)

This Kingdom is not a place, but a state of mind, a plane of consciousness, a level of mind wherein one is conscious of the "**Good Spell**" that Jesus talked so much about, and masterfully demonstrated the fact that it is possible to attain it now. "Seek ye first the Kingdom of Heaven." This Kingdom was the great subject of His teaching, but as yet we have not been ready to set aside these outer things and permit ourselves to enjoy this privilege, not having acquired the knowledge or ability to accept this gift of the Most High.

Lacking the ability to receive the Kingdom you cannot enjoy this wonderful gift. It is necessary to cultivate a receptive attitude or state, not a negative one wherein you let down the bars of your mind and let anything enter that may come along, for that would be a destructive state. But you have chosen Peace. You have directed yourself toward Peace. This definite, purposeful act will safeguard you against anything undesirable. Consecrate your thought to this business you have chosen to carry out. Consecrate yourself to this act. Let go of your common world

consciousness. Step into this new world—a new birth in your evolution, and you are to have new, brighter and more satisfactory experiences.

Your progress depends a great deal on your ability to let go of the world thoughts and for the time being attach yourself whole-heartedly to this new condition—PEACE. To the degree that you can let go and re-attach yourself to this higher state, just to that degree will you get the actual realization of this first step in seeking The Silence. This is your foundation and it is well to be sure of your ground before you attempt to proceed. Quoting Lao-tsze, the great Chinese philosopher, “One step taken in the right direction never has to be retaken.” So with the mental state, and then you can proceed in perfect safety.

The next step is to acquire the loving consciousness. Let me ask a question. What do we mean by Love? Did you ever stop and meditate upon this? This principle called Life or Love has indeed been dragged into the filth and mire of materialism, selfishness and degeneracy. No wonder when Love is mentioned, it brings with it the tainted atmosphere of the lower self. A lie is only the perversion of Truth. There must be a Truth or there could not be a lie. Truth is positive. A lie is negative, destructive. So there must be a pure, unadulterated, powerful Love.

It is with this Higher, impersonal phase of Love I wish to have you become more familiar. “Love suffereth long and is kind. Love envieth not. Love vaunteth not itself, is not puffed up. Doth not behave itself unseemly. Love seeketh not her own. Is not easily provoked: Thinketh no evil: Rejoiceth not

in iniquity, but rejoiceth in the Truth." This Love is too sacred for analysis.

True love is indeed a wonderful gift, a gift from God. It is the sign of God's appreciation for our attention—our constant desire to serve Him—to live according to His plan; not according to our own selfish desires. This is God's world and God should run it according to His plans, to fulfill His purpose. God's way of working is by love. Quoting Paul again, "Love never faileth." Therefore, God must win. This Love is therefore the crowning attribute of Life. So it behooves us to become well acquainted with the law of Love.

God is Love, also the Healer, the All-Knowing One, the Seer, the Comforter, the Helper that the Nazarene told His disciples He would send them when He would be with them no more in the flesh. Love is an attribute of God, therefore, it must be something very desirable. This love is the life line that unites man in the physical world to the spiritual or the cause world, through the channel of soul, mind and body.

When you cultivate Love as an attribute, you are at the same time cultivating your soul, which is the most definite part of your being. In fact, provided your purpose is pure and you are seeking in all sincerity, you will be developing harmony and also a powerful mind. Love is the tie that binds all human hearts together and causes them to melt into one. It is that condition or state of mind that places you en rapport (in harmony) with the object of your

choice. It is necessary for you to win your way—not fight your way through life.

It is also a law in The Silent Empire that one must win an audience with the object of his choice, rather than force one. This, of course, must be pure, unselfish Love, free from the taint of emotional or sensual desires. With such virgin Love, one can approach The Silence with perfect assurance and without any reserve whatever, abandon oneself to the arms of God—in the keeping of the Master. True love is perfect understanding, and perfect understanding gives poise, sweetness and easiness of manner. So in this state of mind you find yourself perfectly at home with yourself and all your surroundings—it being a natural state of all-rightness.

Now in this state of Love, perfect understanding comes—all sense of fear and loneliness, all sense of separateness will have vanished—and you will awaken to the wonderful truth that you are in tune with the universe, and all is well, that you are, for the time being, appropriating this wonderful regenerating, vivifying life-force, and by so doing, you will become conscious of an added power, an added breath of consciousness, and the comprehension of the principles of life.

This is, indeed, a magical state of mind and one in which you will be able to do many noble and serviceable acts. A place where you think and build constructive, purposeful thoughts, and thus render a very much needed service to your brother man, namely, to relate your fellow man with this new consciousness in thought, and by so doing offer him

true Joy (spread the good news of the Kingdom of Heaven).

True joy does not bring with it any form of exaltation. Exaltation, ecstasy, or any form of excess is a phase of emotionalism. Emotion is the Soul in motion. Emotionalism is the Soul on a rampage (uncontrolled emotion). It is just as harmful to dissipate your forces while pursuing or contacting good as it is to do so by contacting the undesirable. Both are a definite waste of valuable energy—energy you have asked for and received. Therefore, keep your poise and appropriate this intelligent force we call Life, directing it into constructive channels. By all means, do not dissipate or waste it, but endeavor to keep your “ship of state” on a definite course, and your course straight for the harbor of constructive service. Having accomplished this, you may look around and appreciate this fact, that you are actually in the **Temple of The Silence**—your mental workshop—where you find your thoughts are your tools, and you are ready to go to work.

(The next lesson takes up quite thoroughly what you have to contact and deal with while in The Silence—what is found there.)

QUESTIONS AND ANSWERS FOR LESSON NUMBER THREE

- Q. What do you call the one best state of Mind?
- A. The Silence.
- Q. Give some religious names for this state.
- A. The Inner Sanctuary; The Temple of the Most High; The “Closet.”

Q. Why should we cultivate the ability to read our feelings?

A. So that we may determine accurately the effects of our thoughts on ourselves.

Q. Give one certain way in which to become acquainted with The Silence.

A. By giving it attention; to the degree that you give it loving attention will you hasten its acquaintanceship.

Q. Of what does your first mental step consist when you wish to enter The Silence?

A. I choose The Silence.

Q. What is the first mental state necessary to enter The Silence?

A. Peace.

Q. What attitude must one have in order to enter The Silence?

A. An attitude of Love.

Q. Give another way in which this Love serves you.

A. It makes it possible consciously to contact the Great Healer. Also Life, Wisdom, and one's individual Teacher.

Q. Give a common, practical name for The Silence.

A. The workshop.

Q. Of what do your tools consist?

A. Your thoughts.

Q. If The Silence is a state of Mind, what is Mind?

A. Mind is a condition resulting from the united parts of Being.

LESSON NUMBER FOUR

KNOWING THE SILENCE —WHAT IS FOUND THERE

THE Silence, as we understand it, is a state of Mind; an unusual state of Mind. But just considering it as a state of Mind is not very definite. I wish to convey to you the potency of this unusual level of consciousness. The Silence is a super-state, the state wherein you realize your possibilities and rejoice in the fullness of life. But Mind is not merely consciousness as you commonly and familiarly know Mind. There are few people who realize what their Mind represents—the possibilities of their Mind. They limit themselves considerably because of ignorance.

The end of slavery freed human bodies. Ignorance, which means slavery of the Mind, is worse than physical slavery. An ignorant man today is more of a slave, more to be pitied than was Epictetus, as an actual physical slave. Ignorance means great limitations; knowledge brings wisdom; wisdom gives freedom; freedom finally brings man's emancipation from the pit of darkness (ignorance). "Know thyself." Know your Mind—and you will know your possibilities.

Mind is a coordinated united activity of Spirit, Soul and Life vibrations. Mind is a phase of life, a larger and more inclusive, far-reaching thing than

one commonly believes. Mind is limitless. Man is limitless. There are no limits placed upon Man or Mind, except those Man has put upon himself. There is no limit in Spirit, and when you are functioning in The Silence, you are functioning on the plane where there are no limitations. Time and space are completely eliminated from the consciousness; the field of activity. You will be functioning on the **now** plane which is another name for The Silence. There is no other time there than now; the great **new time now**.

Remember, your state of mind is more important than your thoughts because every thought you give birth to will be colored by the state of mind you are in when you create it, when you think it, when you give it its freedom in expression. If you have a good state, you will think good thoughts; you will think thoughts that will build harmoniously; thoughts that are destined for good, rather than for destructive purposes.

Our object is to work out our purpose, and our purpose is to deal consciously with Life Facts, and this is the plane of facts, the creative plane where all things originate — the cause plane, the Source. Thoughts are products of the states of mind. States of mind, then, rather than things, teach.

Many people learn from things. They study things in order to learn them. But if you do not have the right state of mind, you will not learn very rapidly. Therefore, watch your states of mind, and cultivate the ability to have the state you wish when you wish it. This is done in a very simple manner. Choose the state you wish in love; to the degree you are able to

put love into your choosing, just to this degree will you succeed and this chosen state will have in it that which will make it easy for you to understand the thing chosen—that which you wish to study—because a state of mind has that in it which will teach regarding itself.

People do not give sufficient attention to their states of mind and this is a sad mistake. Endeavor to watch this phase of your life and you will profit greatly.

Now, I have said, one's consecration and interest are of more importance to the production of results than the thing studied. These are states of mind, if you have the proper attitude toward The Silence.

I say The Silence will teach you all about itself, for The Silence is potent. It is the environment of the Great Teacher (**The Indwelling Master**). You will learn that states of mind can and do teach of themselves. You know what happens to a glass of muddy water when you let it stand for a little while. The earth in the water settles to the bottom and the water remains clear and pure. Just because the earth was in the water does not condemn the earth. The earth of itself is a necessity of life and is perfectly all right. When it is in its proper place it is very valuable, but when it gets mixed up in our drinking water we do not like it, although it is merely out of its place.

When one gets in the muddy-water state in his mental or spiritual world, one has associated things incorrectly. Most people are in this condition and see no immediate relief in sight. Now you will appreciate and realize the value of stillness, the value of

Silence. This easy, natural mental state clears up your mental and spiritual vision and you are able to perceive clearly the true conception of whatever you contact and to remain master of yourself.

When one stills the mind, all things desired flow into it. "This stillness is being in rhythm with life." When one stills his being, that is, the entire self physically, mentally and spiritually, all things desired flow into one's being. As light enters, darkness disappears. When one stills his life, all things desired flow into it. When you are living a natural, clean, peaceful life, going through life with the gentleness you expect other people to give you, all things desired come into your life.

It is this eternal racing on that makes our troubles. It is necessary for us to get still to know what it will do for us; to realize what effect it will have in our being. Take time to live. Life is beautiful and means much to you, but if you race through it, you lose all its beauty, all its charms, but when you slow down your life, you will have an opportunity really to see, think and live, and can give attention to whatever you choose to associate yourself with in such a definite manner that it will remain with you and serve you lovingly. In this way, you attract and hold harmoniously the beautiful things of life and you experience nothing of the undesirable. Then will your environment, your life, be full and complete. Seek The Silence, for it contains your fondest hope—and the desires of all peoples.

I have been talking of things for a while. We understand things better than principles. However,

let us go in a little further. In The Silence you find all things in the form of Principle, rather than in concrete form. Here you contact the original in its essence. As above, so below. Everything has a spiritual counterpart. It is this spiritual aspect of things that we contact in The Silence. We choose health. Very well. We wish to contact the principle of health (all is God).

Let me give you a slight idea of this Presence.

"God exists as a perfect, but incomprehensible Being, before Heaven and Earth were; is immaterial and immeasurable, invisible and inaudible; is mysterious, yet manifest, without shape or form; is supersensitive and hidden from our eyes. One needs not to peep through the window to see God; God is not there. The farther one goes away from himself the less he knows. God is in ourselves first of all. This then is God as unmanifested. But God is also manifested. Here: God is the external foundation of all things; is the universal progenitor of all things and only capable of being named by means of the works. But he who would gain a knowledge of God's nature and attributes must first set himself free from all earthly desires. Unless he can do that, he shall not be able to penetrate the material veil which interposes between him and God. God is only revealed to those who are free from desires. He who regulates his action with God will become one with God; God is the source from which all things come into existence—and to which all things return—and God is the means through whom this takes place. God being eternal and absolutely free, has no wants or desires, is eter-

nally at rest, but never idle, does not grow old, is omnipresent, immutable and self-determined, loves all things but does not act as a ruler. Because God creates, preserves, nourishes, and protects all things, God is glorified for this beneficence and held in high honor. You will notice that all this is about Being and Not-Being, the profoundest subject we can discuss. God is both the beyond and the present. Again God is the foundation of the highest mortality. God alone bestows and makes perfect, gives peace and is universal refuge, the good man's treasure, the bad man's deliverer and pardoner of guilt. Here again, is God in a new aspect; in the aspect of the moral power of the world or as the judge and savior."—From *The Inner Life*, by C. H. A. Bjerregaard.

Therefore, the principle of health is a manifestation of God expressing as health. So with everything else. You contact the principle of it in The Silence. You also contact the Father of all principles, God. God is the center around which you revolve and to whom you look for all things. You contact God first and your lesser principles next, and it is necessary for you to contact God first pointedly, before you will be able to have conscious contact with the lesser principle, the object of your choice, whatever it may be.

After contacting this lesser principle consciously, you offer it to your patient. You exhibit it before the one to be blessed and encourage him to accept it. Do not affirm, deny or picture. Just offer lovingly what you have to your patient and the results will be gratifying. If you find yourself affirming or visualizing,

know by these signs that you have lost contact with the spiritual level of mind. You are out of the **Temple of The Silence**, and have dropped into a lower level of mind. You may have had contact with the higher level but you have lost it, and you are functioning on the force plane, the subconscious. I teach that you should encourage your patient to accept the object of his choice, rather than forcing it upon him.

Encourage the patient to give up the undesirable and accept the desirable. This is Spiritual Healing and to the degree that you allow the Great Healer to do the healing, will it be done harmoniously and well. Your part is to bring a union of the patient and the object of his choice in the name of the Master, and let the Master do the work. The Master will give the patient the ability to receive, appropriate and express. God always does His part well. Let Him do it by doing your part in letting God do His.

When you realize the fact that the Principle of all things is found here, you will readily see the possibilities. You can contact what you will and learn of it. This Principle will teach you, and influence you to the extent that you will be quite familiar with it. Another point: know that it is not The Silence teaching you, but the things you contact there. The Silence is the School House; the great Silent University which we attend and the **Indwelling Master** is the President, and the lesser principles the professors and tutors. But you must receive permission from the President before you may enter the professors' classes for the purpose of studying.

Let me give you a little more light on the Indwelling Master, also known as the Christ, the Healer, the Knower, the Seer, the Comforter.

Jesus continually spoke of GOD as His Father, Father God, and spoke of Himself as the Son of God, an offspring of the Father. This Son of God is the Christ and is the same in all men, only some have a fuller, more natural expression of it. These are great Souls, such as Jesus and Buddha.

However, these great souls have physical bodies through which to express on this plane. This part of their being is called the Son of Man. Jesus often spoke of Himself as the Son of Man. But this Son of Man can, if he chooses, contact and associate in consciousness with the Christ, who is the Son of God who lives in the Son of Man, and this Christ has access to the Father (God) at all times. We in the physical body have access to Christ and the Indwelling Christ or Master has access to the Father (God) at all times.

QUESTIONS AND ANSWERS FOR LESSON NUMBER FOUR

- Q. What is our aim as metaphysicians?
- A. To deal consciously and masterfully with Life.
- Q. What is a metaphysician?
- A. A metaphysician is one skilled in metaphysics.
- Q. What is metaphysics?
- A. The systematic study or science of the first principles of being and of knowledge.

Q. What is a modern metaphysician?

A. One who believes and practices and applies this science to everyday problems.

Q. Which is of most importance, your state of mind or your thoughts?

A. Your state of mind.

Q. What is the value of stillness?

A. When one stills the { Mind } { Being } { Self } All things desired flow into it.

Q. What are the most important things found in The Silence?

A. The Master, the Healer, your patient's Higher Self, also the principle of everything you wish to contact. Also the one great Principle which governs all other principles: God.

Q. What do we mean by principle?

A. The original which is pure, natural, unadulterated, the spiritual part.

Q. Should one ever allow oneself to go to sleep in The Silence?

A. Not unless this is your object in going into The Silence; this is the only time that you should allow yourself to go to sleep while in The Silence.

Q. Should one set a definite time to do silent work?

A. It is all right to set a definite time while you are studying it, as the subjective mind will aid you; you need its help and it needs the training. However, do not limit yourself to set times; you should develop the ability to enter The Silence at will.

LESSON NUMBER FIVE

HOW TO WORK IN THE SILENCE HOW TO GIVE A TREATMENT

THE first step in Silent Work is to realize the majesty of your choice. To do this, it is necessary for you to realize the limitlessness of Spirit, and that you are functioning in the spiritual level of Mind (Master Consciousness). Mind being limitless, both in scope and power, you can by conscious choice reach out with your thought-hands and lovingly caress and appropriate the object of your choice, whatever it may be.

However, this appears selfish, but there is nothing selfish in Spirit. So the object of your choice must be contacted and immediately set free. But you have made contact and if your attitude was one of love and adoration, one of appreciation, you will soon find the object of your choice seeking you and eventually you will have the realization of it. Do not allow any thought or attitude of greed, selfish grasping, or dominance to enter. If you find these elements in your thoughts, know that you have wandered out of the Temple.

This jewel is indeed very elusive and responds only to free, loving attachment. No degree of force will hold it. It is as elusive as the rainbow which must be appreciated while it is present.

Do not fail to give the strictest attention to your attitude without allowing any form of stress or anxiety to enter. A quiet, subtle alertness—this is essential if you wish to do good work.

Now that you have an appreciation of your new power, let us see what else we find in the Temple of The Silence. Here you become conscious of your Higher Self—the Indwelling Christ, the Healer. Also, your patient's Higher Self, and your opportunity and ability to serve. Thus, you proceed.

After becoming aware of your surroundings and realizing that you are actually in the presence of the Great Healer (God) and while permeated with this consciousness of power and understanding, you receive the inspiration to serve. Now you must make a definite choice. What are you going to choose; whom are you going to serve? God, yes, of course. Also the patient, or yourself. For the purpose of this lesson let us take a patient by the name of Thomas. In this state of power you wish to serve Thomas and your first step is to offer an attitude of love to Thomas, so you relate with Thomas by mentally saying, "I love you, Thomas." By doing this you have contacted (in thought), and if your attitude is one of loving service, you will have won your way to Thomas, and Thomas will be ready and willing to listen to you and accept what you have to offer.

One point I wish you to remember here is, that on this silent plane of life you are known for just what you are. Here you stand stripped of all artificial, false, deceptive or camouflaged states. You are recog-

nized by what you are, not what you would like to be, or what you think you are. Spirit does not lie, and no lie can be expressed in Spirit. So only the attitude of sincere desire to render unselfish service will be your passport to this temple of opportunity. If your attitude is tainted with selfish motives or any form of dominance, you will not be able to gain an audience with your patient, as you are confronted by a law of nature that never fails and that is the law of self-preservation.

The law of self-preservation will not allow you to enter your patient's consciousness with any other motive than that of helping him to carry out his higher plan of life. You have no more right to domineer a person silently than you have to do so orally (judge not lest ye be judged). Who knows best for another? Who wishes to be compelled to do something he feels and knows is not best for him? And I say, the patient's higher self knows what is best for him, although it may not be able to carry it out. Now this is your opportunity to serve. You may think you know best for your patient, but this is only thinking, and very poor thinking at that.

Did it ever occur to you that if you were to leave your dinner cooking while you went out to tell your neighbor how she should cook her dinner, that you would, on returning home, find your dinner spoiled by too much fire? Yes, if we attend to our own affairs we will have plenty to do without trying to put our neighbor straight. (Meddling is not a Christian duty; meddling is of the devil.) All that God asks of us is

love. So let us enter into this spirit of Love, and lovingly offer our services to the patient.

So, having won your way to Thomas, you wish to find out in just what way you can assist him to carry out his plan. In this attitude of service you ask Thomas what you may do for him—"How may I serve you?" Having asked this question, you offer a receptive attitude to Thomas. Then watch your feelings. How do you feel? Do you get the sense of fear? Do you wish to draw back? Do you seem to shrink? Do you feel timid, excited, or in any degree disturbed? "Fear on this plane is not fear as we know it, but a masterful indifference to life in the physical." If so, know by this that you have been told what the obstacle is that stands between Thomas and his freedom. Most patients give a degree of fear and you will soon be able to measure this degree quite accurately. You have registered fear in some degree.

Your next move is to turn in thought to your Source, the Healer in you, and realize your at-onement with life and in this consciousness approach Thomas and offer this state of calm, definite power to him. "Thomas, I offer you strength, love, freedom." Then wait, let him take it or not. He has the right to decide. Do not try to force the issue. If you have really won your way to him and have offered this help in the spirit of loving service, you have done your part. Now relax, let go. Start all over again. This will be refreshing and you will make better headway. Then offer love and encouragement to Thomas again.

This time you find that Thomas accepts your help. You get a feeling of warmth, of good, or all rightness. Know by this sign that you have really reached your patient, and that you have been able to serve him. Do not try to work hard at it. If you do, you will very likely spoil the good work already done, so be content with having done this much and happily proceed to thank God for the privilege of serving your brother in such a noble manner, and also thank Thomas for allowing you to enter into his secret chamber of need to serve him.

Now that you have had this experience, hold it secret and reveal your findings to none. In fact, the sooner you can let Thomas and his condition pass out of your mind, the better it is for you and Thomas, for any rehashing of the case only tends to offset the good effect of your work. So make the cut-off clean and turn your attention to other business.

In order that you may do good work it is necessary that you realize the Oneness of life. We are harmonious units of life and not antagonistic units, as men of the world would have us believe. You are in harmony with the universe and all therein contained just to the degree that you choose to be. Unfortunately, many believe all the world against them and that they must fight for their existence. This is a gross mistake.

Life is sweet indeed to those who will adjust themselves to it and endeavor to move with life, rather than against it. You are thinking against it when you feel that you must fight your way through life. So with healing, you must realize that all life is

ready and willing to serve you and to help you; that all you have to do is to open to life to receive it. This we call **Making an Adjustment With Life**, and that is what you are doing for your patient.

QUESTIONS AND ANSWERS FOR LESSON NUMBER FIVE

Q. Name the fundamental principles one must realize in order to do silent work.

A. (1) One's majesty of choice. (2) Mind is limitless. (3) Spirit is immediate and limitless. (4) You can contact with your thought-hands whatever you choose.

Q. Why is it easier to help another than it is to help oneself?

A. In treating oneself one is prone to become over anxious, selfish and grasping. This produces a closed-up condition and one is unable to receive while in this state.

Q. What should one's attitude be towards The Silence and what is found there?

A. Loving attention, adoration, reverence.

Q. How can you tell when you have reached your patient?

A. By the feeling you receive, you learn to read this.

Q. How can one tell whether or not he has been in The Silence?

A. By ascertaining the feeling he has on quitting his silent work. If he has been in The Silence he will feel better; he will feel a definite satisfaction, a real uplift.

Q. What is the one thing or Principle you as a metaphysician deal with?

A. Life.

Q. How long should one stay in The Silence?

A. As long as one can remain inwardly alert and outwardly at ease, free from any form of anxiety.

Q. Should one ever try to make another do something definite while in The Silence?

A. No; because you cannot have a dominating thought and be in The Silence, and the motive is far from the purpose of metaphysics. Your purpose is service.

Q. What action is necessary by the patient in order for you to be able to help him?

A. The patient must give consent on the inner or outer plane, and more especially on the inner.

Q. How do you proceed to get this consent?

A. By contacting your patient with a sincere attitude of loving service. In this way you win your way to your patient, gaining his confidence.

Q. Is it possible for another willfully to interfere with your life, on the silent plane, or to discount a treatment?

A. No; if you are an awakened soul, and realize that you are king of your domain, no one will be able to influence you for anything other than your eternal good. However, you may give consent and that will

happen and is often done unconsciously, by becoming afraid of a certain individual, a certain group of people, a thought, a condition. If this is the case you have surrendered to the enemy and lost for the time being your kingship, your freedom, and have become subject to the condition of which you are afraid.

An awakened soul is fearless. This is so because he is one with the Father and being one with the Father he is under the protection of the Father (The Good Shepherd) and no harm can come to him; he stands master of life, rather than the slave of life. This is your birthright. Those have and enjoy this freedom who choose to have. Choose, accept and have the realization of this blessed freedom now.

Remember destructive acceptance is fear.

Constructive acceptance is choice, and choice is ever with you.

LESSON NUMBER SIX

INDICATIONS OF THE SILENCE AND INDICATIONS THAT ARE NOT OF THE SILENCE GENERAL REVIEW

THE purpose of this lesson is to acquaint you, in a more definite way, with those states of mind which you are most sure to attract while endeavoring to enter The Silence, in order that you may differentiate between them, and recognize each at its true value. In order to do this I will draw your attention to the three levels of mind, known in psychology as the Common Consciousness, the Sub-consciousness, and the Master Consciousness. These three levels, as you know, have distinct functions.

The common conscious level of mind is that part of your mind which has to do with the common ordinary things of life; the part of your mind that deals with the seen world. The subconscious is, as you know, that part of your mind lying directly back of the common level of mind, and is known as the second level of mind. This part of your mind is the only part of your being that holds disease; it is the habit mind, the memory mind. The untrue of the Conscious and the Subconscious, constitute what is known as Carnal or Mortal Man (mind).

The third level of mind is the Master Consciousness and it is in this level that you as a metaphysician work, and with which you naturally become more definitely acquainted. The Silence, as you have already discovered, belongs to this level of mind, but is only one place or state in it. There are other things for you to know. How does this level of mind work, and what is its office?

Every movement of the Master Consciousness is in the direction of totalization, unity, never separateness or division; these latter two are faculties of the subconscious. The Master Consciousness knows and has to do only with good (truth). Its convictions are always encouraging, uplifting, refreshing, inspiring; in a word, upward. Its operation may be known as the eternal common sense, not that so-called common sense which changes with the fashion of the times, but that peculiar kind that it is eternally wise to follow, and to which so few of us wish to give much attention, let alone follow its guidance.

This level of mind in operation always demonstrates:

1. Ability to do,
2. Effectually and constructively by
3. Harmonious means,
4. To recognize good (outcome).

It will be noted that mere efficiency is not necessarily mastery. Dominance has no part in its effectiveness.

Elements Which Are Always Present in the Movement of the Master Mind:

Easiness - Deliberation - Gentleness - Considerateness
Moderation - Individuality (i.e. your own thinking).

In order to distinguish between the subjective or subconscious mind and the Master Mind, the following lists of faculties are compared:

(Subconscious Mind)	(Master Mind)
Time	Eternity
Dominance	Gentleness
Never original	Always original
Separateness	Unitiveness
Reason	At-one-ment
Analysis	Synthesis
Repetition	Initiative
Relative truth	Absolute truth
Personal judgment	Impersonal love
Unites all in judgment	Unites all in goodness
Knows good and evil	Knows only Good
Holds disease	Cures disease
Conclusion	Conviction
Knowledge	Wisdom
Its faculties are opposite to those of the common conscious mind.	Its faculties unite with those of the common conscious mind.
Reached through psychological skill and mentation	Reached through love, spirit and devotion.
Operates as mentalism.	Operates as Life.
Its science is the Newer Psychology.	Its Science is the Higher Psychology.
Responds to circumstances.	Responds to Higher Law.

The following conditions of mental state invariably indicate the presence of the Master Mind:

1. Peace.
2. At ease with oneself.
3. Untroubled conscience.
4. A thrill of the new.
5. Assurance.
6. A degree of satisfaction.
7. Upward, onward urge.
8. Joy.

Life on earth (mortal existence) is one thing; and Being (the True Life) is another.

Real Being, which is, has been variously called the Higher Life, the True Life, also Reality, in the Higher Thought literature of the ages. It has always been distinguished from the daily, worldly, or mortal life. The True Life is the Spiritual Life; the so-called natural life (worldly) is not in reality the natural life; the harmonious, spiritual, is the natural life.

In order to deal with this question it is first necessary to know that these two phases of life are not opposed to each other. The past mistake has been that those seeking the True Life were often inclined to fight the natural (worldly) life. The New Age of Mastery seeks to unite these two phases of existence, to harmonize them. It is no longer a question as to which life or what life to live. Live all life, for all life is sacred.

We are all pilgrims. All seek the Best and the True Life. All will attain it. Some will walk a shorter, more direct and more pleasant path than others. If you believe it necessary to fight and sacrifice and

struggle—very well—your pathway toward attainment will be one of struggle. You are master of it all. It is a matter of Choice. But you will never attain until you become conscious of the Rose Path, until you believe that God is Good; and the way to God is sweet and easy. Then all life will be sweet and easy; your daily life (Spiritual Life) will be happy.

All talk about spiritual struggles is nonsense. There never was a spiritual struggle. The Spiritual Life is a life of Joy. If your mortal or world mind is determined to struggle about it, very well, but the Spirit in you never struggles. Whoever heard of a Master fighting or toiling? A Master quietly and sweetly conquers by consenting that Spirit overcome for him.

It is all a matter of mental adjustment, a matter of giving this consent to the Indwelling Master that He may live your life, solve your problems and lead you.

Life (the outer world life) is a game. Nothing more nor less. Play that game as you will. Play it strenuously, play it toilsomely and hard, or enjoy it sweetly. Your life is your game. The masterful life is always sweet, for the Master within you trusts in the Good, the Universe, and the Great Life, therefore does not try to usurp it and assume troubles. God is in His Heaven, which is also on earth. Let your lesser self be not so conceited. Let go, brother; all is well.

Earth life has been called an illusion. It is. But an illusion is not an hallucination. An illusion is not all unreal. An illusion is a reflection of truth. It is always based upon truth. Mortal life is a reflection of the True Life.

That which you see in the mirror is an illusion. It correctly reflects your face, yet it is not your face. You daily use that illusion, that reflection in the mirror, for practical and useful purposes. It serves you, yet it is an illusion. It correctly portrays, for it is a useful illusion. Such is mortal life. It correctly reflects the Real Life, but this is not the Real Life.

If there is a blemish in the mirror, that blemish will destroy and distort the picture shown in the mirror. If there is a blemish in your mortal or lesser mind, the True Self and the True Life will show as though blemished.

You should not believe in blemishes, and you do not believe in them, nor do you make use of them.

All undesirable conditions of so-called evil that you see are but blemishes coming out of your mortal mind distortions. They are merely illusory, but are negative faults, and are not to be read either into yourself, your earth life nor the True Life. You do not want undesirable conditions? Well, let them alone. Stop fearing them. Cease looking upon them. Busy yourself with the True Picture of Life. Meditate upon it. Choose it. Open your mind to it. Rid yourself of the false habit of accepting the undesirable as in any way, or at any time, necessary to you. Know that that undesirable experience was not good for you. True, you learned by it. You say: "It was awful, but I learned much through it." But why learn in that manner?

As long as you allow yourself to be taught by troubles, of course, troubles will teach you, for such is your choice, but when you cease believing in

troubles, and cease praising them, and come to believe that Love and Beauty can teach you best, then the Higher and Joyous way will teach you, but not before. You are master.

You make your life day by day what you mentally choose, and by what you accept; in a word, by that in which you believe. The first business in life is to clean and purify one's beliefs. Train yourself, re-educate yourself to really believe in a Living and Loving God.

Daily Life (world life) is, I repeat, a game. You are master. Somewhere in the Great Eternity you chose this life. You chose your life to be just as it is. Therefore you can remake it exactly as you wish it to be. That is, you can choose what it shall be, and the higher forces of nature and of Spirit will make it into that which you choose.

Why did you, consciously or unconsciously, somewhere in Eternity and in the place of your High Will, make this game, this illusion that we call world life, and then come into it?

You made it in order that you could feel and experience the fibre of your Soul, so that you could feel and better know the Master in you. You like the thrill of overcoming. That is why you play any game.

Why do men take a perfectly smooth lawn and make bunkers and obstacles upon it, then after making these obstacles try to club little balls round upon it? It is because they like this game of golf. In playing it they do not recognize the obstacles as troubles. They do not really fear these things. They love to overcome them. They like to learn to overcome

because of the joy of winning that arises within.

Out of the absolute Freedom you made this illusion, out of the Things of True Existence you brought this daily life. You made it to try your mental muscles because you like the feeling of overcoming. You made it, therefore you need not fear it. Each condition that arises in it you can overcome. The fact of it arising before you is the pledge of your power to overcome it. You do not even have to overcome it. You can at any time lay down your club of mortal mind and return, in consciousness, to Spirit, while the Master in you will subside into peace and purity, and the outer life need no longer concern you. This does not mean to relinquish living on this earth plane.

The Higher and True Life of happiness can just as easily be lived on earth as elsewhere. It is always at hand and is simply to be accepted. Do not allow the game of daily life to overcome you. Do not ever fear it. The Master is always near (within) and will show you the Truth at any time. Mentally attach yourself to Him. Detach yourself from the illusory game. Seen things are incidental. Above all learn to live the True Life by giving it First place in your aims and in your thoughts.

Live your daily life as you will, but subject to the True Life. Keep your mind still. Be concerned only in the life of the Living God. There is but one power and that is Good.

Be still (peaceful within) and your mind mirror will be clear, and will clearly reflect the Real.

Make the True Life your silent aim and your Good will take care of you.

Unite these two phases of life in consciousness. Let this be your conscious mental practice. This is the true function of consciousness.

Detach yourself, mentally, from seen things as things of cause.

Attach yourself to the Real Life of Peace as First Cause, the True Mental Dwelling Place. Then you will masterfully say to the world, "None of these things move me." Then the Indwelling Master will always move you to Good.

Solve your problems silently. Take them silently to the Knower. The self cannot do it; allow the Higher Self its opportunity. You must consent in consciousness. You are Master.

If you can do nothing else, be Still. Stillness is the motion of Spirit because it is at once so vast and so secure. Return to Spirit. You cannot be lost, nor can anything be lost to you there.

QUESTIONS AND ANSWERS FOR LESSON NUMBER SIX

Q. Name the levels of mind that constitute mortal mind or man.

A. The common conscious and the subconscious.

Q. Name the one part of your Being that holds disease.

A. The subconscious mind.

Q. What level of mind do you as a metaphysician work in?

A. The Master Consciousness, or the third level of mind.

Q. What is the chief faculty of the Master Consciousness?

A. To totalize, to unify, to bring about a state of harmony.

Q. Will the Master Consciousness have anything to do with the undesirable?

A. No; this level of mind deals only with Truth (Beauty).

Q. What influence will this level of mind have upon you when you contact it?

A. Its influence is always encouraging, uplifting, refreshing, inspiring.

Q. Name some of the elements present in the movement of the Master Mind.

A. Easiness, Considerateness, Individuality, Moderation, Gentleness.

Q. The subconscious mind and the Master Mind being opposite in their faculties, I should like to have you name some of these opposites, listing them under their respective headings. Give four of each. (Most important.)

A.

Subconscious Mind:

Separateness
Relative truth
Personal Judgment
Holds disease

The Master Mind:

Unitiveness
Absolute truth
Impersonal Love
Cures disease

Q. Name several states or conditions of mind that indicate the presence of the Master Consciousness.

- A. 1. Peace
2. At ease with oneself.
3. Untroubled conscience.
4. A thrill of the New.
5. Upward, onward urge.
6. Assurance.
7. A degree of satisfaction.
8. Joy.

Q. Are the Higher and lower natures of man (in the true sense of the term) actually opposed to each other?

A. No, it only appears so. In reality, they are one; but mortal man in his sleeping state is not conscious of the reality of things; only the awakened man can perceive such a state of at-one-ment.

Q. Is it necessary to struggle?

A. No; struggle belongs only to those who believe in it; the awakened man knows Love, and therefore wins his way, rather than fights it.

Q. To whom does the life abundant belong?

A. To all those who will accept it.

These questions are asked because if a mind is capable of formulating a question, it must also contain the answer.

You have access to this level of mind, and should develop this faculty of going there for your answers.

A writer says of thinking: "There is a well of thought which has no bottom; the more you draw

from it, the more clear and fruitful it will be. If you neglect to think yourself and use other people's thoughts, giving only them, you will never know of what you are capable. At first your ideas may come out in lumps, homely and shapeless, but no matter; time and perseverance will arrange and polish them. Learn to think and you will learn to write; the more you think the better you will express your ideas."

PEACE TO ALL BEINGS.

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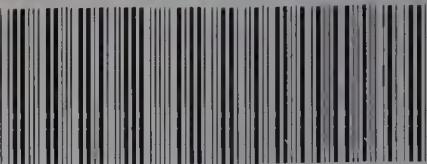
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